

FUNERAL ADDRESS

BY

A. A. HODGE, D. D.

HENRY A. BOARDMAN, D. D.

COMMEMORATIVE DISCOURSE

BY

JOHN DEWITT, D. D.

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Hodge, Archibald Alexander,
1823-1886.
Address at the funeral of
the Rev. Henry Augustus

ADDRESS

AT THE

FUNERAL

OF THE

Rev. Henry Augustus Boardman, D. D.,

BY THE

REV. PROF. A. A. HODGE, D. D.,

JUNE 21, 1880.



PHILADELPHIA:

1881.

PHILADELPHIA:

THE CHANDLER PRINTING HOUSE,

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Funeral Address.

THE sorrow which fills all our hearts to-day has not its ground in a mere sentiment. We weep not merely because our affections are wounded, and the tender and sacred associations of the past abruptly severed, or simply that one of the noble monuments of the good old times is removed from its place. But we have all in various ways experienced a terrible positive loss. Although our Father and Friend had lived well beyond the appointed period of human life, and had completed a well-rounded life-work, he had never for one moment ceased to be a positive beneficent power in the present, and we had fondly hoped that he would continue to be so in the near future also. No class of men in the entire community are fulfilling a more important function for the general good than the venerable Fathers in the beautiful Autumn of their days, enriched with all the wisdom which comes from a sanctified experience, armed with the sources of in-

fluence which have accumulated through all the years of a well spent past, and transfigured like the setting sun, with the coming glories of the heavenly world. This throne of beneficent power was, in a singularly perfect manner, occupied by our deceased Father and Friend. The pre-eminent gracefulness which had characterized even his early and middle life, adorned his old age to an unparalleled degree. Although his body was feeble, it yet bore no marks of extreme age, and although he lacked the vigor of his prime, his powers of expression, whether by pen or speech, had by no means sensibly declined, and his intellect and all the living forces of his soul were even more luminous than ever. He maintained unsevered all his old relations to the congregation, the Theological Seminary, and the church at large. In several of these spheres he was as active, and was as busily transacting important and delicate trusts, and was as much the object of general respect and confidence, as in any former period of his life. He filled a very large and important place in the present, and it is no disrespect to others to say that in no one of these trusts is there a man living who can adequately take the place rendered vacant by his death, how much less then is there any one who can take *his* place, and fill as he filled, to the satisfaction and advantage of all, the whole circle of trusts which depended upon him.

We therefore have reason, this day, to be filled with sorrow, because we have lost so much, and because, out of God, our loss is absolutely irreparable.

This is the plain matter of fact, and if through impatience with pain we strive to disguise it, or represent it to ourselves in another light, we shall shut out from our eyes the lesson intended by the providence, and so cut ourselves off from the compensating blessings it may possibly bring to us in the end. When God smites us he always intends that we shall feel the sting of the blow, and even the lingering heart-breaking ache of the irreparable loss. It is a fact, God has intentionally caused it to be a fact, that this family has lost its Father, and in all its future history his place will remain unfilled—this congregation has lost the great preacher whose long pastorate will always mark the heroic age of its history—the Presbyterian Church in Philadelphia has lost its most illustrious member, its venerable head and ornament. The Presbyterian Family of Churches in the United States have lost their most admirably qualified Chairman and spokesman to represent them before the assembled Presbyterians of the World in the General Presbyterian Council to be held in this City in the Autumn of this year, and Princeton Theological Seminary has lost its wise counselor, its influential and untiring friend. The Lord has

stricken us to the heart with his own hand. Let us not shrink from feeling all its crushing pain that his purpose in wounding us may be fully realized. It is God's wonderful prerogative to bring good out of evil, and gain out of loss, but the evil and loss remain always what they are in themselves.

But while we ought to recognize the fact that we have met with a great disaster, it is nevertheless our privilege to sorrow after a Godly sort. The same God who made our friend, and who endowed him so plenteously with the adornments of grace and the gifts of beneficent service, and who by His grace and providence has supported and directed him in his past usefulness has now removed him. This family, this congregation, this great Presbyterian denomination, our Princeton school of the Prophets are dearer to the Divine heart which has inflicted this blow, than they are to us. *Therefore we are not deserted.* We are not only to submit to the inevitable, but to kiss the rod in the assurance of the infallible wisdom and unselfish love which have directed it and given it its piercing sting. As the Romanistic believer interposes the crucifix and the ritual between his faith and Christ, and passionately clings to that system which professes to make divine realities matters of sight, so we Protestants, who share the same nature, put these beautiful

old saints, glorified in the light of their closing day, between us and Christ, and cling to them as to that which makes Him and His saving power visible and tangible to us. We cannot bear to be driven out from the shelter of our accustomed prophets and apostles. But when God removes them one by one from our sight, we have no choice, we are under the necessity of walking by faith, alone with the invisible God. It is very hard at first. We must go with our church despoiled of its heads and ornaments; we must grope our way without the living voices of our old teachers and guides; we must work our own way to death without the cheering presence of the old saints. But doubtless it will be better in the end. Death is a step upward to a higher grade. Our old Father, and Pastor and Friend has been promoted, and his promotion has lifted us all up a step higher with himself. And now and always hereafter, we shall have another reason for looking beyond all created help directly to God, and for cultivating that spiritual sense which independently of all symbols, and of all created media, opens the soul directly to the life and radiance of the heavenly world.

His life was full of fruitful labors, as well as of distinguished honors, the wonderful story of which will hereafter be given to you by a competent hand. The whole will be appreciated as more wonderful because

of the pathetic fact that his work was accomplished under the condition of constant physical feebleness, and of frequent and protracted interruption because of severe illness.

The foundation for this was laid in a severe attack of sickness contracted on a necessary visit to the North only two weeks after his installation. This led to suspension of his ministry for several weeks, or months together. In 1847 he was for a year absent in Europe, and in later years these absences were more frequent. He has found refuge at the sea-shore, and in the invigorating climates of the North-west. These frequent relapses exhausted gradually the resources of an originally fine constitution, and left him at the last exceedingly feeble and liable to be prostrated by comparatively slight attacks of acute disease.

This long continued dispensation of pain and weakness with the blessing of divine grace contributed to perfect and to add new and higher excellences to the graces of nature. His Christian faith, and love, and hope bloomed years ago in singular beauty and fragrance, but in more recent years they have ripened to a perfection altogether heavenly. He waited for his change, his face shining with the slanting rays of the rising sun of an eternal day. Meanwhile he sought to labor while the earthly day lasted, On the middle day

of the week preceding his translation he wrote with great tenderness to a special friend, of a matter which it was very near to his heart to accomplish for the Church of God, in which letter with almost the spirit of prophecy, he alludes not only to this as being the last service he might render to the church, but also to the fact that but little time was left to him to accomplish any earthly work. In the end he suffered physical pain, but no apprehension of immediate death. His Heavenly Father ordered the manner of his departure with infinite tenderness. He slept in peace to awake in glory.

His almost peerless sweetness and loveliness in the social circle a large band of friends as well as his own children will never forget, nor allow to be forgotten in the next generation. His beautiful face was transparent to the radiations of a beautiful soul. His overflowing love, his quick and wide sympathy, his bright and inexhaustible humor, and his ready wit, and clear intelligence and perfect refinement made him a most delightful companion, and connected with his unswerving loyalty made him an inexpressibly precious friend.

I stand here to-day because I am the son of his lifelong friend in Princeton. He addressed to my Father the exquisitely beautiful salutation, in the name of the

Board of Directors, on the semi-centennial anniversary of his Professorship. On his eightieth birth-day, Dr. Boardman signalized the event in the "*Presbyterian*" without signing his name. To this the older friend responded in a letter as yet unprinted:—

PRINCETON, Jan. 15, 1878.

MY DEAR DOCTOR:—

If you were in one room and Adelina Patti singing in another, the doors being opened, you would not need to ask who it was. So when I read the article in the last "*Presbyterian*," I was at no loss as to its author, I know only one man who has the goodness, the skill, the delicacy and refinement which it manifests, I would be a churl if I were not grateful for such a tribute.

We are looking forward to the pleasure of seeing you next week.

Your affectionate Friend,

CHARLES HODGE.

When our Father died his sons immediately applied to his friend to deliver the funeral address, and afterwards to write his permanent memoir. He was prevented only by the weakness of the flesh. And now alas it is left to me with my unskillful fingers to attempt to weave a chaplet for both their brows. They are together now, and have taken their places with the immortals:—

We know not
What holy joys are there,
What radiancy of glory
What light beyond compare.

There is the throne of David,
And there from care released,
The song of them that triumph,
The shout of them that feast.

And they who with their Leader
Have conquered in the fight,
Forever and forever, are clad in robes of light.

A S E R M O N

COMMEMORATIVE OF THE

L I F E A N D W O R K

OF THE

REV. HENRY AUGUSTUS BOARDMAN, D. D.,

LATE PASTOR OF THE TENTH PRESBYTERIAN CHURCH,

OF PHILADELPHIA,

PREACHED BY HIS SUCCESSOR,

THE REV. JOHN^v DEWITT, D. D.,

NOVEMBER 28, 1880.



PHILADELPHIA:

1881.

Sermon.

PSALM I., *1st, 2nd, 3rd and 6th verses*:—Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor setteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. For the Lord knoweth the way of the righteous.

THERE is a tendency, wide-spread and well-defined to underrate the greatness of a life as quiet and uneventful as that which we have met to commemorate. Talents, influence and character, men are too apt to associate with noise and publicity, with the gathering and acclamation of multitudes. All of us are tempted to measure power by the fleeting sensation excited; not by the abiding impression that would be produced could thought have its perfect work. The blazing meteor diverts the eye from Orion or the Pleiades; and it requires reflection to re-impress the truth that not so sublimely in the “bearded meteor trailing light,” as in the “starry clusters,” the heavens declare

the glory of God, and the firmament showeth his handiwork. But after death cometh the judgment, here as well as above. Calm thought is in abeyance while the man lives and moves among us. The feelings are unduly wrought upon by events and circumstances, which, on reflection, we should regard as insignificant. Even Jesus of Nazareth, while he lived, was misunderstood by those to whom He was specially revealed. It was expedient for them that He should go away. They did not know Him until the cloud had received Him out of sight. So Francis Bacon, referring, as Lord Macaulay interprets the words of his will, not to his weak wickedness, but to his splendid contributions to the advancement of learning, left his name and memory to "the next age." Thus death prepares the way for justice.

"Great captains with their guns and drums
Disturb our judgment for the hour;
But at last silence comes."

Now that the form which, for forty-seven years was a familiar form in our City, has vanished, and the voice which these walls echoed is silent, the time has come to recall his life, and to state our impressions of the man and of his career.

Nor is it unbecoming to select, for this purpose, this sacred place and this holy time. Dr. Boardman was above all else, "a servant of God and of the Lord

Jesus Christ." And if the gospel of Christ is most effectively preached by the lives of his servants, it is only preaching the gospel to repeat the story of them after they have died. Certainly, I need offer no apology for briefly relating the incidents of the life of a man, of whom, whatever else may be said of him, we can truthfully repeat what is said of the blessed man of the first Psalm:—"Blessed is the man whose delight "is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree "planted by the rivers of water, that bringeth forth his "fruit in his season. His leaf shall not wither, and "whatsoever he doeth shall prosper: for the Lord "knoweth the way of the righteous."

Henry Augustus Boardman was born in Troy, New York, on the ninth day of January, 1808. His father was John Boardman, a descendant of one of the Puritan families that settled in what is now known as Litchfield County, Connecticut, about the middle of the seventeenth century. John Boardman became a merchant. About the beginning of this century he associated himself with another gentleman, also bearing a well known Connecticut name, and established in Troy—which had just then been or was soon afterwards incorporated as a village—the firm of Hillhouse and Boardman. The house prospered; and

Mr. Boardman, dying in 1813, when Henry was but five years old, left his widow and children a modest fortune. He was an able merchant, a public-spirited citizen, and a consistent Christian. Dr. Boardman, though his recollections of his father were exceedingly meagre, was taught by his mother deeply to venerate his memory.

Dr. Boardman's mother was Clarinda Starbuck, of Nantucket, Mass.; the daughter of Daniel and Mary (Folger) Starbuck. She was born in 1773. The Starbucks were members of the Society of Friends. Edward Starbuck fled, in the latter part of the seventeenth century, from Salisbury, in Essex, the Northeastern country of the Commonwealth, to escape the unfriendliness of the Puritans: moving in all probability by water across the Massachusetts Bay, and around the sandy shore of Cape Cod, to the island, on which he founded a new home. There the family lived in peace. They prospered as farmers from generation to generation. His grandmother, as I have said, was Mary Folger. Mary Folger was the great-granddaughter of Peter Folger, who was the grandfather of Benjamin Franklin. Through the Folgers, Dr. Boardman was related also to one of the most notable women that have lived in Philadelphia: a woman who held opinions, on many subjects, sharply opposed

to those associated with Dr. Boardman's name, but a woman whose lofty purposes and distinguished ability and wide culture and fine simplicity of character and life, he would have been quick to recognize. I refer to the late Lucretia Mott, who, within a few weeks has been carried to her grave, lamented by a wide circle of friends, which embraces distinguished men and women of more than one land, and creed, and race.

Dr. Boardman's mother attended the Friends' meeting at Nantucket, while she remained in her father's home. But when she married Mr. Boardman and went to Troy, she and her husband united with the Presbyterian Church. In this way, though the son of a Puritan father and of a "Quaker" mother, your Pastor was born in the Church of which he became so distinguished and influential a minister.

If he was unfortunate in losing his father when but five years of age, he felt, throughout his life, profoundly grateful to God that his mother lived until he had almost reached middle life. She died on the second of March, 1846. Mrs. John Boardman was a remarkable woman. The death of her husband threw upon her the sole responsibility of rearing a large family. Dr. Charles Wadsworth was her pastor for several years before her death; and in a beautiful tribute, from

which I regret that time does not permit me to quote, he records his high estimate of her ability and profound piety.* Her niece, Miss Starbuck, of Nantucket, says that "she was a good and dutiful daughter and

*The following notice of Mrs. Clarinda Boardman, and written by her Pastor, the Rev. Dr. Charles Wadsworth, appeared just after her death in the "*Troy, N. Y., Wig.*"

MR. EDITOR :—Your paper announced a few days since the decease of Mrs. Clarinda Boardman, of this City. Seldom has a single death created a deeper and more general impression than this; an impression of warmest sympathy for an endeared circle of afflicted children, and of personal sorrow for the loss of one so universally respected and beloved.

It will be permitted one who knew her intimately to say—not in the spirit of unmeaning eulogy of the dead—but to magnify the grace of God, which wrought in her so mightily—that rarely has the female character exhibited so fine a combination of natural gifts and Christian graces. An intellect uncommonly strong and commanding was united to a disposition the most mild, gentle and affectionate. Sensibilities exquisitely tender and delicate were blended with the most practical common sense, and the firmest decision of character.

With a cordial despal of all that was not generous and noble, and a manner altogether fearless in its frankness, yet were her actions and words characterized by benignity and love, that probably in the wide circle of her *acquaintances* there is not one who was not her *friend* as well.

An almost oppressive sense of maternal and Christian responsibilities never for a moment overcame her serene and sanctified cheerfulness. An abiding and firm confidence of Christian hope, met in her character, with the utmost child-like meekness, humility and self-distrust.

As the widow of one of the founders and most influential citizens of Troy, her position in life was in its highest social circles. And while refinement of intellect and manners rendered her the delight of such society, her warm heart was ever in the home of the afflicted, and her abounding and unostentatious charities have rendered her name a household word in the dwellings of the poor.

“wife, a kind sister, a woman of excellent sense and judgment, not merely just, but liberal in her dealings with others, and respected, esteemed and beloved by relatives and friends.” When God called her from

In her religious belief, being strongly Calvinistic, and relying solely for salvation on the unconditional atonement of Christ Jesus, her religious life was the finest demonstration of the practical harmony of faith and good works. She was emphatically a *Practical Christian*. As perceived in her, religion was no principle shut away in separation from common life. It was no poetical sentiment. It was no spasm of excited feeling. It was sustained in its influences. It was symmetrical in its proportions. It was the pure atmosphere she breathed. It was the inner element of her being. Its daily power was manifested in the vigilant fidelity wherewith she watched the interests of her household—in the self-sacrificing love with which she educated, for usefulness and honor, her fatherless children—in the alacrity and delight wherewith she engaged in every work of benevolence—in the scrupulous care with which, setting God’s word, as her rule of life, high above the maxims of the world, she avoided the very appearance of evil—in the trustful and serene fortitude wherewith she sustained the severest afflictions, and in the calm and fearless faith wherewith she leaned on the Redeemer in her dying hour.

Her religion made her neither bigot nor enthusiast, but it *did* make her the truest benefactress of the poor, the most delightful companion of the rejoicing, the tenderest and most beloved of mothers, the kindest and most unchangeable of friends. It was the pervading and sanctifying spirit of all her earthly ministries—a principle founded on the judgment and beautified by the warm play of the affections—a lovely and most rare amalgam of the intellect and the heart.

As such God has taken her to glory—she has left a church to weep the loss of her earnest prayers and her bright example—a wide circle of friends to cherish the memory of her virtues—the poor and the afflicted to lament the loss of their kindest benefactress—and honored children to find life henceforth bereft of its sweetest ministry—a *mother’s love*.

Troy, March 10, 1846.

C. W.

her labors on earth to her reward in heaven, her distinguished son poured out his grief and gratitude and admiration in letters to his friends, from which I am permitted to quote. "My thoughts," he writes, "have been busy with the past. Bereft of a father when only five years of age, I was thrown, with my brothers and sisters, upon the sole care of my beloved mother. She accepted the trust to which Providence called her, and from that time lived for God and for her children. When I consider with what blended love and firmness, with what patience of fortitude, with what 'meekness of wisdom' and steadfast reliance on God, she pursued through so many years, and in the face of innumerable discouragements and embarrassments, her arduous work, I cannot refrain from admiring the riches of that grace which guided and sustained her." After referring to Dr. Wadsworth's "eloquent and appropriate," and, as he believes all who knew her must have felt to be, "just tribute to her character," and after dwelling at some length on her wise and large benevolence and her love of the word of God, he closes his letter (written, it will be remembered, when he was thirty-eight years old, and after he had been pastor of this Church for thirteen years) with these words:—"Never have I known a mother more devoted to her children, more disposed to deny herself

“and make sacrifices for their conduct more solicitous
“for them in sickness or in danger, more tenderly alive
“to their sorrows, more sagacious and prudent in giving them counsel, more unwearied in her efforts to
“make their home pleasant and attractive to them, or
“more sincerely concerned for their best interests in
“time and in eternity. Her character is a rich legacy
“to her children, and my tongue must cleave to the roof
“of my mouth if I forget to bless God that I have had
“such a mother.”

Thus in his early home religion, intelligence, and refinement united to mould the mind, and form the taste, and determine the character of the child and growing boy. His parents and their other children all preceded him on the inevitable journey to the other world. Their bodies are buried at Troy. Not many years since, as the last surviving member of his father's household, he visited their graves, and caused to be inscribed on the central monument this sentence, which finely tells the story of their religious nature:—
“Jesus Christ, of whom the whole family, in heaven and on earth, is named.”

It was while yet a boy—a boy of twelve or thirteen years of age—that he read and became enamored of a book, the influence of which, exerted as it was at the most receptive period of his life, contributed largely to

make him the man that you and I knew and admired, and revered and loved. It is usually the case that the influence of the first great book, which a boy of that age reads delightedly, abides throughout his life; and should he be called to a literary career, the products of his pen will reproduce inevitably, though it may be to himself unconsciously, the traits of the author that awakened and inspired him. I am confident that I shall excite no surprise when I say that the author whom Henry Boardman, twelve years old, most admired, and the book which he loved most to read, were Joseph Addison and "*The Spectator*." Dr. Boardman was, of course, no imitator or copyist. His style was emphatically his own. A wide range of reading and a strong personality united to impress an image and superscription, on all he wrote, to be read on the coinage of no other's brain. But no one who seeks them will fail to detect the influence of this, his first literary affection, in all that he has published. In the grace and vigor of his language, in that something that we call the literary flavor, which pervades even his theological discussions, in the gentle and genial humor with which all are dashed, as well as in traits even more special, we may discern the abiding influence of the great essayist and moralist, of whom Lord Macaulay has said:—"Never, not even by

“Dryden, not even by Temple, has the English language
“been written with such sweetness, grace and facility.”

His life in his father's home moved pleasantly on, without interruption, until he was sent, first to Vermont and afterwards to the Academy at Kinderhook, New York, to complete his preparations for College. He has given a pleasant picture of his school life in the latter place, in a letter written to a valued friend, a lady several years older than himself. It is a boy's letter; but its graceful courtesy shows the boy to have been “father to the man.”

The next year he entered Yale College, as a member of the Freshman Class. He pursued faithfully and with honor the studies of the course, and graduated in 1829, the valedictorian of his class. He was a faithful student but found time to make many friends. Two fellow students, with whom he then became acquainted, became two of his most intimate and valued friends. One of these was the Reverend Dr. Cortlandt Van Rensselaer, of Burlington; the other the Reverend Dr. John C. Backus of Baltimore. Just before his graduation, Mr. Boardman, as one of the most distinguished students of the College, was chosen by the united action of the students, the faculty and City authorities, to deliver in New Haven the annual Fourth of July oration. The young orator was escorted from

his room, through the avenue of elms, by the students, the faculty, the military and a large body of citizens to the Center Church. His subject was well chosen and well discussed. He addressed his audience on "the importance to the United States of a national literature ; a literature," to use his own words, "founded on national associations ; one which shall "illustrate events in our own history ; derive its prominent features from the habits of thinking, and from "the tone of moral and political sentiment prevalent "among us, as a people ; and embody those hallowed "feelings and recollections which indissolubly bind us "to the country of our birth."

During his senior year at Yale College he was converted, and a year later he professed publicly his Christian faith. He had chosen the law as his calling ; and for six months, at Troy, he engaged in the study of jurisprudence. No one who remembers Dr. Boardman, as he appeared in the judicatories of the Church, "where he engaged in discussing with her foremost men, the important questions in agitation," and recalls both his quick and sure grasp of the subjects under debate, his fine powers of explication and argument, and the grace and dignity of his person and address, can doubt, that, had he become a member of the Bar, he would have been quite as distinguished in forensic,

as he became in pulpit oratory. Nor would he have been eminent as an orator alone. His wisdom and character would have made him a sagacious counselor ; and the fact that in every theological and ecclesiastical discussion in which he took part, he was thorough, learned, and profound, justifies the belief that his course would have been along the very highest walks of the profession ; and that he would have earned the honorable designation of "learned and able jurist." This brief course in the study of the law not only affected his method of sermonizing, but as one who knew him intimately for thirty years—himself an eminent lawyer—has said, awakened "a fondness for the science of jurisprudence, which he ever afterwards retained."* These studies Mr. Boardman pursued

* The Board of Trustees of the Tenth Presbyterian Church adopted the following Minute, on the motion of Hon. William A. Porter :—

"Henry Augustus Boardman received his collegiate training at Yale College. After his graduation he devoted several months to the study of the law, and ever after retained a fondness for the science of jurisprudence. Having resolved to enter the Christian ministry, he became a student in the Seminary at Princeton, in the Autumn of 1830, and in April, 1833, he was licensed to preach the gospel. He preached in this Church on the succeeding 28th of July. On the 2nd of September he was unanimously called to be the pastor of the Church, and was ordained and installed on the 8th of November, 1833. This pastorate continued for more than forty-two years. It was never broken nor suspended for a day by any want of harmony between the pastor and his people. Though called during this time by other Churches, he accepted no other charge. The

with deepening interest, and he looked forward to the practice of his profession not without ambition and hope.

I am happy in being able to state, with satisfactory details, the reasons that led him to turn aside from his chosen path in life, as these were unfolded to the intimate and trusted friend, from whose tribute to his Pastor I have just quoted. Judge Porter, in reply to my inquiries, writes:—"All that I know respecting the reasons which induced Dr. Boardman to abandon the study of the law and to enter upon that of theology, was derived from conversations with him, held sometimes in his study, sometimes in my office, but oftener on the street. It seems that during his College course at Yale it was intended by his friends and

"youthful pastor took his place at once in the front rank of pulpit orators in this City. When he entered the higher courts of the church he engaged in discussing with her foremost men the important questions then in agitation, and his reputation was increased and established. It thus happened that his Church became the resort of many of the strangers who visited the City, and the evidence is clear that on the mind of many a casual visitor the most permanent impressions were produced.

"The discourses of Dr. Boardman were so logically arranged, so informed with Scriptural truth, so illustrated from natural objects and the common affairs of men, so free from exaggeration, and so marked in their construction, as well as their delivery, by refined taste and sound judgment, that no man could listen to them without profit. It is the concurrent testimony of those who heard him longest, that during his ministerial life he never preached an indifferent discourse. When he rose in his pulpit, whether sick or well, he knew as much on

“himself that he should become a lawyer. Accordingly,
 “on his graduation in 1829, he took up the study of
 “the law, and for several months applied himself dili-
 “gently to the reading of the elementary works. I
 “never heard him mention the name of a preceptor,
 “but I infer that some friend of his father’s family, in
 “Troy, directed his studies. He became fond of the
 “law, was greatly impressed with the clearness of the
 “definitions which he found in the works of the old
 “writers, with the profound logic which these writers
 “employed, and, more than all, with the comprehen-
 “siveness of the science of jurisprudence. He never
 “lost his fondness for these studies. I have known him
 “to read elaborate legal arguments written by his
 “friends in cases in which he had no interest whatever.

“the subject of his discourse as any other man could acquire. He was notable
 “for his courage. He did not hesitate to oppose any public sentiment in the
 “church or the State on any subject, however exciting, which he believed to be
 “erroneous, and many of the hearers who most differed from him gave to such
 “utterances the heartiest approval. As a pastor, his visits were not frequent, for
 “his health was fragile; but his sympathy with the sorrowful was so great, and
 “he presented the consolations of religion so tenderly, that he caused the face of
 “many a poor sufferer, for whom the world cared nothing, to beam with a cele-
 “stial joy. The purity of his private life was one of his great powers for good.
 “He was a man of a delicate sense of honor. During all his ministry he was the
 “recipient, to an unusual extent, of the confidence of his people, and so carefully
 “was this guarded that in no one instance, by any accident of word or look, was
 “it betrayed. His habit was not to repeat that which had been told him, and if
 “ever he departed from this rule it was done so carefully, and so nearly in the

“ I have, on a few occasions, seen him in Court listening to oral discussions. In the long protracted jury trial which grew out of the suspension of Mr. George H. Stuart, for the alleged singing of hymns, I remember that Dr. Boardman sat out the long speeches of counsel in a crowded Court room, and seemed to greatly enjoy the arguments which were presented.

“ While engaged in the legal studies of which I have spoken, a train of thought of this kind occurred to him: this is all very well; but there must be a higher and better kind of law. The system of law which governs the moral universe must be more certain, complete and comprehensive. What do I know of this law? What do I know of the Creator and His attributes? Is the account given in the Scriptures

“ words of his informant, that no personal or domestic disquietude was ever produced through him. He seldom paid a compliment, and he never uttered a sneer.

“ Before the public Dr. Boardman was a reserved, dignified, and courtly man; in private life he was accessible, affable, and gentle, delighting in personal anecdote and reminiscence, with a keen sense of wit and humor, and indulging often in the merriment of a happy child. Thus he passed his long and useful life. In the Spring of 1876, his health having declined, he relinquished his charge on the 25th of May, and was chosen Pastor Emeritus. A successor to his place was elected just to his mind, and it was beautiful to witness the intercourse which subsisted between the outgoing and the incoming pastor—fatherly kindness on one side and filial devotion on the other. The ministrations of Dr. De Witt probably gave to no one more pleasure than to his venerable predecessor. The latter continued to preach occasionally, and never with any abatement of

“authentic? If it be, then the entrance into this world
 “of the Saviour of men to satisfy a divine law is the
 “most stupendous transaction the race has witnessed.
 “If I am to devote myself to the study of the law, I
 “ought to begin further back and know something
 “more of matters in which my fellow-men and myself
 “have so vast a stake. This train of thought seems
 “to have led him to the study of works combining
 “philosophy and theology, and especially those on the
 “evidences of Christianity. The result was an un-
 “qualified belief in the authenticity of the sacred
 “writings, and of the doctrines which they teach.
 “Next came a question which he had not foreseen. If
 “I really believe in these doctrines, why should I not
 “take part in making them known to others? Why
 “should I devote myself to the study of that law
 “which merely regulates the temporal concerns of
 ‘men? Why should I not assist in expounding the
 “principles of that divine law which was intended to
 “regulate their higher life? This resulted in his en-
 “tering the Seminary at Princeton, in the Autumn of

“his intellectual powers. His last sermon was from the text:—‘Come unto me
 “all ye that labor and are heavy laden, and I will give you rest.’ In a few short
 “weeks, without long protracted sickness and pain, he realized the promise of
 “the text:—‘I will give you rest.’ He died on the 15th of June, 1880. A Board
 “of Trustees, who long stood by him in his work, have thought it fitting to enter
 “here this brief record of his life and his death.”

“1830. Concerning his course there, you need no information from me. This only I will add—for he frequently referred to it—that during his course in the Seminary he clung closely to the desire of spending his life as the pastor of a small church in some rural neighborhood, where he could become personally acquainted with the members of his flock, address them in simple and familiar words, advise with them in their cares and trials, and share with them their joys and sorrows. His call to one of the most important city pulpits, and the pressure brought upon him by his preceptors to accept the call, seems to have been the great surprise of his life.”

Thus he sacrificed inclination to a sense of duty. He began his theological studies in obedience to what he then believed to be, and what his career as a clergyman justified him ever afterwards in believing to have been, the “inward call of God.” But having made the sacrifice he at once found his reward. His life at Princeton he thoroughly enjoyed. Some of his College friendships were renewed and new friendships were formed. The Theological Seminary itself soon became the object of his warmest affection: an affection which increased with every year of his life, and was manifested in untiring and most fruitful labor to advance its interests. This is an appropriate place to say

that one of the last labors of Dr. Boardman's life was an undertaking, as one of its Directors, having in view an enlargement of its beneficent influence. Of his great indebtedness to his instructors at the Seminary—the benign and courtly Dr. Miller, the wise Dr. Archibald Alexander and the latter's brilliant and inspiring son, Addison, who began his course as Instructor the year in which Mr. Boardman became a Student,—of his indebtedness to his Instructors, Dr. Boardman loved to speak in terms of the liveliest gratitude. Charles Hodge was the remaining Professor. Although Professor Hodge was ten years older than Mr. Boardman, the Professor and Student were very soon attracted by each other, and became intimate friends. For forty-eight years, until the death of Dr. Hodge, this friendship continued, strengthening all the while. Not one event occurred during this period of almost a half century, to check for one moment their intimate and almost fraternal intercourse. Thus it became in the highest degree appropriate, that when Dr. Hodge had been fifty years a Professor at Princeton, Dr. Boardman should bear to him the congratulations of the Church; and that, when the venerable and renowned theologian was summoned to his reward, Dr. Boardman should deliver the discourse commemorating his life and labors.

Just before his graduation at Princeton Seminary Mr. Boardman sought licensure from the Presbytery of New York. He carried to that body testimonials from the senior Professors at Princeton, Dr. Miller and Dr. Alexander. Dr. Miller speaks of him as having "uniformly sustained, and as still sustaining excellent "standing in the senior class of which he is a member;" and Dr. Alexander says, "the religious and "moral character of Mr. Boardman is unspotted; his "talents and attainments are of the most respectable "kind, and his promise of usefulness very great." Armed with these testimonials and with his trial pieces, which included an expository lecture on the 23rd Psalm, and a sermon from Colossians iii., 3:—"Set your affections on things above, not on things on the earth," he appeared before the Presbytery and was examined and licensed on the 17th of April, 1833.

His appearance and manner at this time must have been exceedingly attractive. A few years later, the portrait, which the older members of the congregation speak of in terms of high praise, and which presents a countenance of real beauty, of benignity, intelligence and character, was painted by Peale. I am told by those who recall the young Licentiate, that his pulpit manners and his elocution were marked by the grace

and fine propriety with which all of us, who heard him in his later years, were familiar. Out of the pulpit, then as always, he was a Christian gentleman, affable to all and approachable by all, yet not without due official dignity, which forbade any to "despise his youth." To these we must add the talents and the scholarship, which he had already proved at Yale, by carrying off the honors of his class, and which the prudent Dr. Alexander had described as "of the most respectable kind."

Dr. Boardman, in his twenty-fifth year anniversary sermon, referring to this period, says:—"One thing "only I had regarded as settled in my own mind respecting my future location: at an early period in "my theological studies I had resolved, even should "the opportunity present itself, not to go from the "Seminary to a large city. I preferred a rural" congregation as a matter of taste and feeling, and my "deliberate judgment had ratified the preference." But his preference was overruled by Providence. Calls, or invitations which, had he so chosen, would have become calls, all of them hearty and some of them urgent, came, before his settlement, from Raleigh, Newburyport, Newport, R. I., Columbia, Pa., Trenton and Newark, N. J., Troy, his old home, the Pearl Street Presbyterian Church and the South Dutch

Reformed Church, of New York, and the Tenth Presbyterian Church, of Philadelphia.

This last Church, with which he was associated as Pastor or Pastor Emeritus from his ordination until his death, was composed mainly of families from the First, Second and Sixth Churches of the City. The gentlemen who were instrumental in establishing it, selected a site for a house of worship, on the Western frontier of the thickly settled part of Philadelphia. This building was opened for worship in December, 1829. In the March preceding the Church organization was perfected. The Rev. Dr. Thomas McAuley was the first Pastor. "After remaining here three years, during which period his labors were greatly "blessed," Dr. McAuley resigned the pastorate in January, 1833, and accepted a call to New York. The Rev. James W. Alexander seems to have been the first person to mention Mr. Boardman's name to the Tenth Church. "In 1832," writes Mr. John McArthur, now the senior Ruling Elder of the Church, "the '*Presbyterian*' newspaper was established. The first editor "resigning in the Spring of 1833, Mr. Alexander was "called to the position thus made vacant. Early in "that Summer I was called to meet him for the purpose of fitting up an office, and in the course of conversation he asked me what Church I went to. I

“told him the Tenth Church, and that it was then without a Pastor. He inquired whether we had any one in view, and said that there was a young man in the Seminary at Princeton, a Mr. Boardman, who, he thought, would suit us. I made known to Mr. John Stille, one of the Elders, what Mr. Alexander had said. He and Mr. James Kerr, another Elder, went to Princeton the next day to confer with the Professors, and to invite Mr. Boardman to preach.”

This invitation Mr. Boardman accepted. For two Sundays, one in July and the other in August, he “tried his gifts” before the congregation. On the second day of September he received a hearty and unanimous call to become the Pastor. He was made aware of the feelings of the congregation several weeks before the formal call was given him. He had “many misgivings.” He took them to his Professors. He took them to his God. At last he was able to decide the great question, and to write to the committee of the congregation his letter of acceptance, in which he says:—“After much serious inquiry and deliberation, I have concluded to accept the invitation of the Tenth Presbyterian Church to become their Pastor. I have earnestly endeavored to seek the guiding influence of the Holy Spirit in deciding this important question of duty; but time only can determine whether

“the call of the Church has been, in the present case, “the call of God. No considerations could have induced me to assume the weighty responsibilities of “such a station had I not felt that those who had invited “me to occupy it would engage to support me by their “constant prayers. Herein, under God, are all my “confidence and all my hope.”

The Church appeared in due time before the Presbytery to ask leave to prosecute the call; and the Rev. Albert Barnes wrote a cordial letter, dated “in Presbytery,” to the pastor-elect. Mr. Boardman’s ordination and installation took place on the 8th of November. Two weeks afterward he was compelled to leave Philadelphia for a visit to his family. On this journey he became ill; and thus, at the very beginning of his active life, laid the foundation of “the precarious health which so often afterwards interrupted his labors.” Dr. Boardman, even in the last years of his life, did not impress one as an old man. His step was firm, his form was erect, his walk was rapid; and when excited, as in the pulpit he was wont to become by his subject, his voice was strong and resonant. But even in the early days of his ministry he was far from robust, and he himself tells us that the state of his health “repeatedly led to a suspension of my [his] ministrations for weeks and months together.” That his

labors were thus limited in many directions, I have no doubt. That laboring under this enormous disadvantage he did so much, as a preacher, a pastor, an author, a churchman, and in the various positions of trust and influence to which he was invited and which he consented to occupy, justifies the wide reputation he enjoyed as a man of fine endowments and of large attainments.

The young Pastor, while still weak, returned to his labors. On these he entered with enthusiasm. His congregation increased rapidly, and many were added to his Church. Two years after his installation he wrote a paper, not meant for other eyes, and found only after his death, in which he carefully reviewed his pastorate up to that time. In this paper he refers to the many fears with which he assumed a trust of so great responsibility. "But," he adds, "it has pleased God to so bless the relation then constituted between this people and myself, that I cannot doubt that he called me to this station. Among the more striking indications of his kindness and mercy towards me, during the period above mentioned, I may mention the following: the extraordinary health which, until recently, I have enjoyed; the general good health of my family; the numerous tokens of attachment from the people; the exemption of the congregation from

“prevailing disease; the general harmony and good
“feeling among my people; the great increase in the
“size of the congregation; the assurance of spiritual
“prosperity, particularly in the solemn season of reviv-
“val, 1834-35; the additions to the Church, in two
“years, of one hundred and thirty-one members, the
“large attendance at the weekly meetings; the en-
“largement of the Sunday school, and the increased
“contributions to religious and charitable objects. But
“these mercies have not been unmingled with afflic-
“tions. It has pleased God to remove, unexpectedly,
“our child, and at this time the hand of chastisement is
“on *me*. The state of my throat has prevented me
“from preaching the gospel, with the exception of a
“single sermon, for three months. God has com-
“manded me to be silent. He is showing me, in a
“way which I ought to understand, that He does not
“need my services in the accomplishment of His work,
“and that I have need of a more subdued and chas-
“tened spirit, of more self knowledge, and of more holi-
“ness of heart and life, in order to the faithful dis-
“charge of the duties of my sacred office.”

I select his own account of his pastorate at this time just because I wish as fully as possible to bring the man before you; but there are not a few whom I address who remember, and there are many more who

remember to have heard, that Mr. Boardman, from the very beginning of his life in Philadelphia, became a man of note, as one of a ministry which included Albert Barnes, of his own Church; George W. Bethune, of the Reformed Dutch Church; John Todd, of the Congregational, and Stephen H. Tyng, of the Episcopal Communion.

About this time the events were occurring which led to the disruption in 1838. Happily that chapter of Church history was concluded ten years ago, by the reunion of the two bodies into which the conflict of 1838 divided our Church. It does not fall within the plan of this sermon to recount the causes or the incidents of the separation, further than these aid in explaining Mr. Boardman's life. All of us know how animated the discussions of that day were, and how bitter was the strife. Families and Churches were divided, and the friendships of many years were broken. Philadelphia was the centre of the battle-field. The Presbytery to which this Church was attached had itself but a precarious hold on life. The congregation to which Mr. Boardman ministered was composed of men and women who, while thoroughly united in love for their Pastor, were far from united on the subjects in debate between the Old School and the New School parties. Here, in those days, the Gene-

ral Assembly was accustomed to meet; and few subjects were brought before it, which were not discussed in reference to their connection with the all-including questions of Old or New School. Mr. Barnes and Dr. Ely on one side, were the Pastors of the First and Third Churches; and Dr. Cuyler and Dr. Engles, on the other, were Pastors of the Second and Seventh Churches. Here Mr. Barnes wrote and published his commentary on the Epistles to the Romans; and here he was summoned before his Presbytery for trial. Here the General Assembly met and divided in 1838. The trial before Judge Rogers, which terminated in a victory for the New School party, was conducted here; and here the argument before the Supreme Court was heard, which resulted in the reversal of the decision of the lower Court, and in giving to the Old School party the property of the Trustees of the General Assembly.

Of these events, even if he had so chosen, Mr. Boardman could not have been a passive spectator. In those days no Presbyterian Pastor, certainly no Presbyterian Pastor living in Philadelphia, could hope to stand neutral between the contending forces. Nor was Mr. Boardman disposed to make the attempt. He had convictions, and as he always had the courage of conviction, he gave his influence to the side which he believed to be the right side. He did lament, and

lament deeply, that the division threw brethren apart, who but for it, would have walked side by side in congenial and intimate intercourse ; and I think I do right in saying, that having known him well during the last four years of his life, I know that he yielded to none of his brethren, in respect for the lofty Christian character, and in gratitude for the widely useful and distinguished career of Albert Barnes.

Too young to be one of the leaders in the conflict, he was a profoundly interested spectator. But the two Churches had hardly begun to move along their separate paths, before in his own Church, he rose to a position of prominence, and exerted a wide influence. It was deemed imperative that the Church of which he was a Pastor, should commend itself by means of a distinctively denominational literature. This led to efforts to enlarge the endowment of the Presbyterian Board of Publication. In this work Mr. Boardman took a prominent part. He wrote the appeal of the Synod to the Churches, and raised, in his own congregation, the largest sum contributed by any Church in the connection. This was only the beginning of a most active and influential ecclesiastical career. He was often on his feet in Presbytery, Synod and General Assembly. He was always listened to with attention, and was heard with delight by all, save those

whom he opposed. All conceded his remarkable power in debate. The calm manner and the quieter kind of proper self-assertion by which he was distinguished, harmonized well with a humor that was never broad, and a power of sarcasm all the more effective because it was so seldom brought into requisition, and was always employed with seeming unconsciousness. These, with the weightier qualities, such as large information, excellent judgment, an ardent love for his Church and a Catholic spirit, rendered him an antagonist not to be despised. These rare gifts at times made him mightier than the sons of thunder; and to employ the old illustration, it was often at least a question, whether the heavy broad-sword of the King was a better weapon than the finely tempered scimitar of the Soldan. The influence which he thus came to exert in the Church he was conscientious in using in behalf of the Church's Christian work. The Boards by which the Church's benevolence is distributed, found him a faithful and laborious friend. To refer to what may seem a small matter, I recall what I suppose all before me have remarked, when I say, that while he was always peculiarly happy in making all those brief announcements which most clergymen find exceedingly difficult to render effective, he was most admirable when commending, in the period of a few

moments, one of the Church's great causes to his congregation. These notices were brief, but weighty and effective appeals.

Thus from year to year his influence grew stronger and wider. He became well-known and highly respected throughout the Presbyterian Church. Before he had reached the age of forty, he was a "leader" in the Church's great assemblies. Soon afterwards, the General Assembly selected him to fill the chair of Pastoral Theology and Church Government, at Princeton; and when he was led by "the earnest remonstrances of his own people;" seconded by those of a large number of the leading citizens of Philadelphia, to decline the position proffered him, the Assembly made him Moderator.*

*The following editorial article from the "*North American and United States Gazette*," which appeared when Dr. Boardman was elected Professor at Princeton, may serve to show the feeling in Philadelphia with respect to his proposed removal from the City.

THE REV. DR. BOARDMAN AND THE PRINCETON PROFESSORSHIP.—The recent action of the General Assembly of the Old School Presbyterian Church, in electing the Rev. Dr. Boardman to the vacant Professorship in the Seminary at Princeton, has produced a deep sensation in this community. The prospect of parting from one who, as a pastor, citizen and friend, has endeared himself to his congregation and the public generally, by eminent excellence of life and enlarged usefulness, has excited universal regret, and there exists a very strong wish that Dr. B. may yet find it consistent with his deliberate sense of duty in the case, to decline the appointment. His final decision, which we are glad to state, upon authority, is still in suspense, will, of course, depend upon the convic-

From this point onward until his death, his life was so large, and his labors so various, that the story refuses to be compressed within the limits of a sermon. Instead, therefore, of stating its events in detail, I shall attempt briefly to describe the man.

The remonstrances, by means of which he was held in this pulpit, were the result, first, of his fidelity as pastor of this Church, and secondly, of the distinguished ability which he revealed as a preacher of the gospel. In protesting against his removal, his congregation were able to refer to "the wide-spread and most important influence," which he had acquired in this community, by "his commanding talents as a preacher and writer." The high estimate, to which his Church thus gave expression, received an emphatic endorsement

tion he may, after mature consideration, arrive at relative to his ability to serve the interests of the Church more effectually by occupying the place proposed, than by continuing in that he now fills. Great as is the sacrifice of personal preference and convenience which the question involves, it will, we are satisfied, have no undue weight with him in coming to the conclusion which his obligations as a Minister may clearly indicate to be right. Wherever he is convinced he can be most useful to the cause of that religious faith and society to which he has dedicated, with such exemplary devotion, his great talents and zeal, there, undoubtedly, he will go. But there is much reason to hope that, in the painful and perplexing process of making the choice which, against, his earnest deprecation, has been forced upon Dr. Boardman, he may perceive, in the eminently influential relations he holds to this community, as compared with the character and extent of the service he could render in the new field to which he is invited, conclusive motives for not accepting the office to which he has been called.

from the community itself, in a letter addressed to him by a large number of his fellow-citizens, not members of his congregation—the distinguished name of Horace Binney leading the signatures—in which the writers say:—"We have learned to recognize in you not "merely the Pastor of a single congregation, but the "dignified expounder of commercial and professional "morals, whose teachings and whose personal charac- "ter are of public importance. We feel that your de- "parture from Philadelphia would be a loss not easily "repaired to the public Christianity of a great commer- "cial metropolis." It was, no doubt, Dr. Boardman's faithfulness and ability as Pastor of a conspicuous Church, that led the General Assembly to elect him to the chair of Pastoral Theology at Princeton.

We are requested by the Chairman of the Committee appointed to wait on the Rev. Dr. Boardman to inform him of his election to the Professorship in the Princeton Seminary, to give the following corrected statement of Dr. B's reply; and we publish it the more cheerfully, because we know how much gratification it will afford many who were led by an imperfect report of the proceedings of the Assembly, in our edition of yesterday, to believe that Dr. Boardman had accepted the appointment referred to.

"Dr. Boardman requested the Committee to convey to the General Assembly "his grateful sense of the undeserved honor they had conferred upon him and "the confidence reposed in him. He stated that both his nomination and his "election to that exalted station in the Church, were unsought and undesired by "him; and that it would have been an unspeakable relief and satisfaction to his "mind, if the Assembly had acceded to the request contained in his letter of the "previous day, and allowed his name to be withdrawn. He observed that the

He was above all a preacher of the gospel. Looking back over his ministry of forty years, he says that he began his labors here with the conviction that "the minister of Christ must assign the same pre-eminence to the pulpit which the New Testament accords to it." On this point his mind never wavered. He gave far more time and thought to his preparation for preaching, than to pastoral labor. He insisted on the "paramount claims of the pulpit, with this qualification, *viz.* : "that even the pulpit must yield to the demands of the sick, the desponding, the awakened, and the bereaved." Though confessing that as he reviewed his career, he found much to lament, he justifies his conduct in this respect. But while he regarded the influence of pastoral work, in the narrower sense of that phrase, as secondary to preaching, he was faithful to the social duties of his office; and I am sure that the visits of no clergyman could have been more highly

"question of duty now presented was one he had wished and tried to avoid, and which it was very painful to him to be obliged to consider; but since Providence had brought it before him, he would examine it with all the candor and fidelity he could bring to the solution of it. He requested the committee to say to the Assembly, however, that all his prepossessions, all his wishes, and, up to that moment, all his convictions of duty, were adverse to the proposed change in his situation. He deeply felt, as he remarked in conclusion, his need of Divine direction in this important juncture, and desired the Assembly, through the Committee, to invoke in his behalf the guidance of the Holy Spirit."

valued or more thoroughly enjoyed than his were by the families of his congregation. This was true of all his visits ; but especially of those in which he met parishioners, who, perplexed with questions of duty, or suffering in spiritual despondency, or bowed with affliction, sought counsel or consolation from their Pastor. His tenderness, his sympathy, his profound Christian experience, his wisdom and his courtesy, united to make his visits memorable. At such times, "he did not attempt to bridge, he leaped over the chasm "between secularities and spiritualities." What memories I evoke by this reference to Dr. Boardman's pastoral labors ! With what grace, as representing, and in the spirit of his Master, "he poured the oil of consolation into the wounded bosom !"

But, it was as a preacher that he *excelled*. The pulpit was the place of his power. This power was the result of exceptional gifts, both of mind and body, of profound conviction of the truths to which he gave expression, of a vivid Christian experience, and of hard work. Every sermon that Dr. Boardman preached was prepared conscientiously, with great pains. He had no confidence "in momentary inspirations," or in hastily written productions. He was well aware that power in the pulpit is the result of labor in the study. I have been permitted to read the prepara-

tory outlines of some of his discourses that I have heard or read ; and I am able to say that he exhausted all his resources to preach the gospel with power ; and the power that he was most anxious always to evince, was that, not of exciting sensations, but of producing impressions. He aroused, not the passions, but the emotions. If the sensibilities were ever wrought upon by him, that was by no means his aim. For in the excitement of the sensibilities, man, as he knew, is usually passive. He reached the spiritual emotions through the intellect ; and, as by their incitement, man is always made active, he reached the *will*. This was his fundamental method. To its execution he brought a noble presence, a graceful manner, and a voice of exquisite quality and flexibility, and of power more than equal the demands of the house in which he spoke. Nor was this all. He brought as we have seen, an intellect finely endowed, broadly cultivated by wide reading, and carefully disciplined by earnest study. He brought also an ardent love of the souls whom he addressed and of the Master in whose name he addressed them, and a conviction of the supreme importance of his message, that was born of his own experience. But all this would have failed to make him the great preacher, which I do not hesitate to affirm him to have been,

had he not brought the *truth*; the Word of God. I should say that his love of the truth was a more distinct, if not a more profound emotion, than his love of men. The truth was not only the substance of his preaching, but the factor which gave to it its form. Thus he was an intellectual rather than an emotional preacher. He addressed his subject rather than his people. His published sermons are far more ample in their discursive than in their hortatory parts. He explained and defended the truth; he made the truth manifest to the conscience; and for most part left to the truth, and to the applying Spirit, the work of exhortation and appeal.

Religious truth appealed most powerfully to himself when formulated as doctrine. In this form he preached it to his people. He left no great topic in theology undiscussed; and his views in theology were in harmony with the symbols of his Church. Underlying every sermon was that great system, with which he was more familiar than most preachers, that we know as the theology of the Reformed Churches; the theology of Augustine and Anselm, of Calvin and Knox, of John Owen and John Howe, of Thomas Chalmers and Jonathan Edwards. This theology he accepted rather as derived from the word of God, by means of exegetical studies, than as "grounded in the absolute

principles of reason," with which God's Word is ever accordant. In this he was in perfect sympathy with his teacher, Archibald Alexander, and with his admired and revered friend, Charles Hodge. Thus he was led, far oftener to emphasize truth as revealed to man, than as the food his spiritual nature demands. His preaching was objective; and it had all the power that belongs to that method of declaring Christian truth. There were few subjects appropriate to the pulpit that in his sermons he failed to touch; and every subject he touched he grasped with real power. Thus, for between forty and fifty years, he preached from his pulpit. If I have been able to set forth his method and spirit as a preacher and to describe his gifts, and have correctly stated the form and substance of his preaching, we need not be astonished that he was revered by his congregation, respected and admired by his City, and honored by his Church. But eternity alone will reveal the incalculable blessings which all derived from his talents and learning, consecrated as they were to the single purpose, and employed in its fulfillment for almost a half century, of declaring to men "the gospel of the Son of God."

The influence which he exerted by preaching from this pulpit was largely increased by his published writings. I have already spoken of the "literary fla-

vor" by which all his published writings are pervaded. It is not by any means so hard to invest the subjects usually selected by *belles lettres* writers with literary charms, as it is thus to adorn discussions in theology or sermons on religion. Sermons, especially, have usually finer oratorical than literary traits. They require the presence of the preacher to give them interest, and they lose their power when subjected to the ordeal of publication. Your Pastor's sermons were, in this respect, exceptional productions. The reputation that he made in the pulpit never suffered when his sermons appeared in print. The more he published, the more widely and more highly was he esteemed.* The time at my disposal does not permit

The titles of Dr. Boardman's printed and published writings are the following:—

I.—PAMPHLETS.

"The Almost Christian."

1833.

Sermon before the Young Men's Society of Philadelphia. (Three months after his ordination.)

1834.

"Letter from a Pastor to the Female Bible Classes connected with his charge."

1835.

"Vanity of a Life of Fashionable Pleasure."

1839.

"Correspondence between Bishop Doane and Rev. Dr. Boardman."

1841.

me even to name his volumes. None of them fell flat from the press ; all of them were useful ; many of them were widely circulated ; and two or three are likely to have a longer life of wide and active usefulness than most of us. It is not often that one is able to make a statement like this concerning the Pastor of a large Church in a busy city ; for while the duties of his posi-

“Sermon on the death of President Harrison.”

1841.

Address—“American Protestant Association.”

1843.

“Sermon to Medical Men.”

“Lecture on the Apostolical Succession.”

1844.

“Address before sailing for Europe.—April 11th, 1847.”

“Pastoral Letter.—Venice, Dec. 15th, 1847.”

“Sermon to the Legal Profession on Charles Chauncey.”

1849.

“Sermon on Rev. Dr. Miller.”

“A Plea for Sunday Afternoon.”

1850.

“Suggestions to Young Men in Mercantile Business.”

“The American Union.”

1851.

“Kossuth or Washington.”

“Daniel Webster.”

1852.

“The Low Value set upon Human Life in the United States.”

1853.

tion afford him every good sort of stimulus to literary labor, his many and exacting engagements leave him no time for literary revision. That Dr. Boardman did so much so well, justifies the statement that had his life been distinctively a literary life, his name would have been both long remembered and widely and favorably known.

“Sermon on the Burlington Catastrophe.”

“Merchants’ Fund Address.”

“Boardman on the Ministry.”

1855.

“Sermon on the Death of George M. Ramsaur.” (A medical student.)

“Moral Courage.”

1856.

“The Two Sacraments.”

1857.

“Not ‘This *or* That,’ but ‘This *and* That.’”

“Going to the Opera.”

1858.

“The Dignity and Importance of the Christian Ministry.”

“Christian Union.”

1859.

“The Union.”

“Sermon on The Present Crisis.”

“In Memoriam, Rev. Dr. Van Rensselaer.”

1860.

“Thanksgiving in War.”

1861.

“The Lord Reigneth.”

“The Judiciary.”

1862.

That a clergyman of his talents and learning and character, occupying a conspicuous pulpit for many years, should become a well known and influential citizen was to be expected. I think I may say, that no clergyman who ever lived in Philadelphia enjoyed a larger measure than did Dr. Boardman of the respect and good-will of his fellow-citizens. Many of the most

“Thanksgiving Sermon.”

1864.

“The Peace Makers.”

“The Faithful Servant Crowned.”

“Margaret Latimer.”

“The Peace We Need.”

1865.

“The State of the Church.”

“Dr. William Shippen.”

“The One Thing Needful.”

“Singleton A. Mercer.”

1867.

“Pastoral Letter, from St. Paul, on the text, ‘Hitherto hath the Lord helped us.’ ”

1869.

“Dedication H. H. Memorial Chapel.”

1874.

“A Pastor’s New Year’s Gift to his people.”

1876.

“In Memoriam, Prof. John S. Hart.”

1878.

“In Memoriam, Rev. Dr. Hodge.”

1879.

“Come Unto Me.”

1880.

distinguished of them most highly esteemed the man, cultivated his acquaintance, and sought his society. Of these, all were glad that no invitation, however pressed, sufficed to move him from Philadelphia. His fine career was often the theme of interested conversation among men not of his own profession or be-

II.—BOUND VOLUMES.

“Pastors’ Counsels.”

1835.

“Apostolical Succession.”

“Original Sin.”

“Romanism.”

1844.

“Hints on Temper.”

1845.

“Bible in the Family.”

1851.

“Bible in the Counting House.”

1853.

“Election.”

1860.

“The Great Question.”

“Memorial of Harriet Holland.”

1871.

“Twenty-Fifth and Fortieth Anniversary Sermons.”

1873.

“The Higher Life Doctrine of Sanctification.”

1877.

“Earthly Suffering and Heavenly Glory.”

1878.

longing to his own communion. Only the other day I had the pleasure of reading a charming letter, written to your Pastor by the honorable and venerable Horace Binney, a letter which I regret I cannot repeat, and which the writer, then in his ninety-third year, penned just after reading Dr. Boardman's fortieth anniversary sermon.* It is but one of many that he received in middle and in later life, from men whose esteem and friendship were themselves a eulogy.

Dr. Boardman's mind traveled largely outside of

*In the letter referred to, Mr. Binney writes, Dec. 18, 1873: — * * *

"Since I have read the sermon on your fortieth anniversary (*every word of it*, "and by the light of a students' lamp last evening, and my eyes are none the "worse for it this morning,) I feel that I am doubly the richer for it, though I "have contracted an equal amount of debt which I can never repay. * * *

"The mere retrospect in which I could almost travel with you the whole way, " (and a little more than the whole way,) would have been more refreshment "than I have received in this kind, for many a day; but this was quite secondary "by the side of the pure and sound Gospel doctrine,—the deep feeling of pasto- "ral duty, faithfully but not boastingly performed,—the just and heartfelt enco- "mium upon your large flock; your searching cautions; your sincere encourage- "ments; your wise criticisms in dispraise as well as praise of dress, music, Sun- "day School, family religion and intercourse; your catholic good will to all with "whom church worship is not an imposture; the sincere, honest, conscientious, "brave spirit in which all is delivered; and finally the prophetic forecast of "some of its remarks, all found me in constant sympathy and concurrence with "you from beginning to end. I say this to my own praise; and heartily "thank God for giving, and still leaving, to me, to this the approaching close of "my ninety-third year, a heart which warms at the manifestation of so noble a "spirit in the service of his Divine Lord and Master."

the circle of theological studies. He was a man of wide reading and of varied information. He could not only follow, but could intelligently take part in conversation with a specialist, in any one of many and widely separate departments of learning. He loved books, as all who have seen his study know. Though familiar with it, I have the impression that he did not greatly admire the current *belles lettres* literature. He read with profound admiration and delight the authors of the age of Elizabeth, and he had almost a commentator's knowledge of the poets and moralists of the reign of Queen Anne. To this love of literature he united a fine taste, which appeared in everything he wrote. The neatness and elegance of his composition, and the entire absence of those little faults which made a learned clergyman, who undertook a few years since to teach "the Queen's English," the victim of his critic, may well be mentioned here; for the virtue, though negative, is unusual and difficult of attainment. This virtue was but one exhibition of that delicate sense of propriety which was revealed in many ways. It was this trait that led to his selection to deliver the address of welcome to the representatives of the Reformed Churches of the world. The single paragraph written by him may serve to show

how clearly the completed address would have justified this selection.*

I do not think that Dr. Boardman ever discovered any special fondness for metaphysical studies. He reached his theological conclusions by means of exegesis, not by means of philosophy. His early reading led him into the domain of jurisprudence. In this science he was always deeply interested, as he was also in the related department of politics. Some of his ablest addresses are on subjects that arrange themselves under the latter title. On all of these themes he held opinions, which he set forth with clearness and precision, illustrated with real learning, and defended with ability. Sometimes his views were opposed to

*“BRETHREN BELOVED IN CHRIST JESUS:—I am charged with the grateful office of bidding you welcome to our country and our City, our Churches and our homes.

“First of all, our grateful acknowledgments are due to that benign Providence which has watched over you on the land and on the sea, shielded you from the perils of traveling, and brought you to us in this goodly convocation, as we humbly trust, in the fullness of the blessing of the gospel of Christ. The occasion is one which turns back the shadows upon the great dial, not fifteen degrees, but three and a half centuries. Luther and Zwingli, Calvin and Knox, and their illustrious compeers, stand before us, God’s appointed instruments for publishing to an enslaved continent this mandate: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. They heard and obeyed the summons. Breaking away from the ancient thralldom, their first recourse was to that inspired Book which had for ages been withheld from them. Searching the Scriptures with patient study,

those of a majority of his fellow citizens. But Dr. Boardman was always courageous, and had far more respect for truth than for a majority. Many here may remember the enthusiasm with which Louis Kossuth was welcomed twenty-eight years since by the American people. The heartiness of this welcome was due partly to the man's fervid eloquence, and partly to Mr. Webster's letter to Baron Hulseman, written two years before. Such was the sympathy of our people with Kossuth and Hungary, that it required no ordinary courage for one to rise and ask the question, "whither is all this leading us?" This Dr. Boardman did. In an able address, in which his wide political reading reveals itself, he warns his fellow citizens not

"and earnest prayer, they found there neither Pope nor prelate, but a permanent
"ministry of co-equal rank and authority, and that scheme of doctrine which
"constitutes the life and core of the evangelical theology. It is a pregnant fact
"that nearly all the churches of the Reformation assumed, and preserve to this
"day, a Presbyterian organization. In Germany, in Switzerland, in the Nether-
"lands, in Scotland, in Italy, in France, they adopted with one accord, and still
"retain, the primitive Scriptural order, which the Waldensian Church, 'neither
"Protestant nor Reformed,' had maintained inviolate for centuries amidst the
"fastnesses of the High Alps. Even those churches which retained the pre-
"latic element, retained it, with a single exception, not as of imperative divine
"obligation, but purely on grounds of expediency, their Bishops being simply
"*primi inter pares*, not of a superior order to Presbyters. And it is safe to say
"that England also would have taken this ground, had not the iron hand of
"the crown laid an arrest upon the beneficent work of her faithful and shackled
"reformers."

to be seduced into demanding a departure from the conservative policy of non-intervention, which the fathers of the Republic had made the policy of the government.

Dr. Boardman was an ardent patriot; and in two addresses, one of them on Daniel Webster, he gave eloquent expression to his theory of our government, and his attachment to the Federal Union. That theory was the view which Mr. Webster announced in his reply to Mr. Hayne, and which, three years later, he defended in his more able, but less widely known argument, called out by the Resolutions of Mr. Calhoun. Intelligently accepting Mr. Webster's view of the powers of the Federal Government, and of its relations to the States, Dr. Boardman, during the late Civil War, was thoroughly in sympathy with its object, and heartily rejoiced in the final victory, by which the authority of the general government was maintained throughout the land. But he mourned the inevitable desolations of the war, and he disagreed with not a few of his warmest friends in his view of some of the details of its prosecution. Differences of opinion on political questions more easily separated friends in those days, than, happily, they do to-day. It was inevitable that Dr. Boardman should feel deeply the distance which these differences of opinion placed between himself and

many of his friends. But he would not have been the lofty man who commanded your respect and won your confidence and engaged your affections, had he adopted views because he supposed them popular. Whatever faults he had this certainly was not one of them. He was nothing, if not morally brave.

Dr. Boardman's interest in the well-being of his fellow men revealed itself in his intelligent efforts to widen the usefulness of many of the charitable institutions which honor our City. With one of these, the Deaf and Dumb Institution, he was closely connected ; but he was also, as far as possible, actively interested in every form of benevolence. I happen to know that he thought much, and read widely, on this great subject. The question, whether the Churches of the Reformation have not employed themselves too exclusively with spiritual subjects, and whether they should not, besides stimulating benevolent activity, conduct benevolent institutions, he pondered deeply. He so far answered it, as heartily to rejoice in the founding in our City, and in connection with our own Church, of the Home, the Orphanage and the Hospital.

Of course, I have left unsaid many things that I should have been glad to say, and that you would have been glad to hear ; and in what I have said I have tried hard to refrain from the language of mere

compliment. We may not, of course, invade the Christian home of which he was the beloved and reserved head. I have been able only to present an outline of his more public career, as a Christian man and Pastor; and without attempting to catalogue the elements of his power, to let the picture make its own impression upon you.

But I should be unjust both to his memory and to my own feelings, if I failed to give expression to my profound gratitude that, in the providence of God, I was permitted to be associated in labor with so noble and able a Minister of the Gospel. He cordially welcomed me to the pulpit which his distinguished pastorate had made eminent. He was untiring in his endeavors to make his friends my friends. His mature wisdom was at my disposal, but only as I sought it; and he was only too fearful lest, by expressing his opinions, he might seem to proffer advice. Whatever service I asked of him he rendered joyfully, I may almost say, gratefully. He resigned his authority as Pastor of this Church, just before I was called; but though he resigned his authority, his influence he could not resign.* Thus he remained among you, visiting

*MINUTE ADOPTED BY THE PRESBYTERY, MAY 25, 1876, ON THE RESIGNATION
OF DR. BOARDMAN.

WHEREAS, in the providence of God we are called upon to dissolve the pasto-

the sick, preaching from time to time, often with a power that recalled the days of his vigorous manhood; *the Pastor of this Church*, until God called him home.

He died on the fifteenth day of last June. His illness was brief and his death unexpected. The last time I saw him, I saw him in this Church. The niece of one of the Elders who had welcomed him to Philadelphia had died, and the funeral services, held in the Church, had begun, when he entered the door and walked to the pulpit. He had come from Atlantic City to be present at the burial of his intimate and valued friend. He spoke briefly of her beautiful

ral relation which has existed for forty-three years between the Rev. Dr. Henry A. Boardman and the Tenth Presbyterian Church of this City, we recognize it as a manifest duty and a grateful privilege to place upon record a statement of our views and feelings in the performance of this Presbyterian act.

The pastoral relation now dissolved has been one of unusual interest and importance in the history of the Presbyterian Church in this City. At the time when it was formed the Pastor was a young man fresh from the Seminary, and the Church was but in its fourth year; so that whatever the Tenth Church has been in its position among the Churches, has been owing in great measure, under God, to the valuable ministry by which it has been served during this pastorate.

And now that, by reason of failing health, our esteemed and beloved brother has been constrained to request that this important charge be laid aside, we feel that we cannot withhold the expression of our hearty appreciation of the good work that God has enabled him to accomplish, for the general advancement of religion in our City, and for the glory of the Redeemer. We call to mind the vigorous ability with which he has vindicated the principles of our holy religion, and defended the doctrine and polity of the Presbyterian Church, not only in

Christian character, and then, with great tenderness, of "our Father's house of many mansions," and led us in prayer. Two weeks later he finished his earthly life, and was admitted to "our Father's house"—"the house not made with hands, eternal in the heavens."

Many and solemn are the lessons which this recital should teach us. If I omit to state them, it is because they are so obvious as to require no statement. Let me say only, that it is not enough that you sincerely mourn that you will see his face no more. It is not enough that you cherish his memory, and eulogize his "ten talents," and revere his exalted Christian charac-

his able and eloquent discourses from the pulpit, but also in his numerous publications; and for many years we have recognized him as a most able and influential representative of the Presbyterian ministry in this particular community, and before the church at large. It gives us pleasure to record the profound respect which we have long cherished for the gifts and graces with which God has endowed him, fitting him to fill with such eminent ability and success the office of the Christian ministry; while we bear most cordial testimony to his uniform excellence and fidelity as a Presbyterian, standing in his lot among us at all times as full of wisdom and sound judgment, and giving his efficient co-operation to every right enterprise for the building up of our Church in this great city, and for the establishment of Christ's kingdom in all the earth.

And, although the pastoral relation in which he has accomplished the great work of his life is dissolved, we are happy to know, as his co-presbyters, that he is still to remain among us, and that we are to continue to enjoy the benefit of his counsels and prayers. And we assure him that, as he has found a congenial home among the people of his charge so many years, so, likewise, he may be confident that he holds a warm place in the affectionate respect of his brethren in

ter. To have heard the gospel from his lips is a privilege, indeed; but it is a privilege that immeasurably increases your responsibility to God. If you are not Christians, it is clear that your failure to become Christians has not been due to his lack either of ability or of fidelity. I have tried to tell the story and describe the quality of his ministry. It now becomes the duty of each one of you to ask the question, "What was that ministry to me?"

You know only too well what he longed and prayed and studied and preached, that his ministry might be to every one of you. The last words on the tablet

the Presbytery; that we shall regard it a pleasure still to hear his words of good judgment, while our fervent prayer to the Great Head of the Church shall be that it may please Him to continue His servant with us for many years to come, as a helper in the work of the Kingdom, and a model to all who are laboring for the Master.

We desire, moreover, to express our gratification in view of the graceful tribute given by the Tenth Church to their retiring pastor in their request that he will accept the title of *Pastor Emeritus*, and as in their formal action they desire that the Presbytery will grant him this appropriate title, we do most heartily accede to this request, and commend them for the beautiful affection which has prompted it. And we cherish the desire that they may continue to hold in their loving memory the able and faithful ministry with which they have been served, until that day when the chief Shepherd shall appear and give His servant "a crown of glory that fadeth not away."

Resolved:—That the Stated Clerk be directed to attach to the name of Dr. Boardman on the Presbyterial roll the title of *Pastor Emeritus* which the Church has requested to have bestowed upon him.

which you have placed in this Church to his memory are :—“ He, being dead, yet speaketh.”* Certainly, his words—not mine—may most fittingly close this memorial sermon.† “ What, then,”—he asked at the close of his more active ministry, after he had preached from this pulpit for forty years,—“ What, then, are the lessons of this anniversary for you and for me? We are “all passing away. In the nature of things, I cannot expect my ministry to be prolonged for many years. It “may terminate at any moment—yes, and any Sabbath “may see some of your seats vacant. Are we ready “for the summons? Have we fled to Christ? Are “we sprinkled with His blood? Are we clothed with “His righteousness? Are we imbued with His spirit? “Are our loins girded and our lamps trimmed, as those “who wait for the coming of their Lord?”

*The inscription on the Mural Tablet, placed above the pulpit of the Tenth Church, in memory of Dr. Boardman, is as follows :—

HENRY AUGUSTUS BOARDMAN, D. D.,

Born January 9, 1808.—Pastor of this Church, from his ordination, November 8 1833, until his death, June 15, 1880.—A servant of God, and of the Lord Jesus Christ. JAMES I., 1.—Well done, thou good and faithful servant, enter thou into the joy of thy Lord. MATTHEW XXV., 21.—He, being dead, yet speaketh.

† The following Resolution has been passed by the Session of the Tenth Presbyterian Church :—“ *Resolved* :—That the Sermon delivered by the Pastor, “commemorative of the life and labors of the former Pastor, the Rev. Henry “A. Boardman, D. D., be engrossed on the Minute Book of the Session.”

“My dear people, bound to my heart by so many
“sacred ties: on that day when the ransomed shall be
“gathered at the right hand of Christ, I would that not
“one of you should be wanting. And I close up the
“record of these forty years with the fervent prayer
“to ‘the Father of our Lord Jesus Christ, of whom
“‘the whole family in heaven and earth is named, that
“‘He would grant you according to the riches of His
“‘glory, to be strengthened with might by His Spirit
“‘in the inner man; that Christ may dwell in your
“‘hearts by faith; that ye, being rooted and grounded
“‘in love, may be able to comprehend with all saints
“‘what is the breadth and length, and depth, and
“‘height; and to know the love of Christ, which
“‘passeth knowledge, that ye might be filled with all
“‘the fullness of God.’ ”

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